THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*A good man out of the treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things*" (MATT. 12: 35).

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OUR TESTIMONY THAT GOD LIVES.*

ELDER REED SMOOT.

IF I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him"—John 10; 37, 38. (Elder Smoot read from verse 24 to verse 42).

The whole chapter is worthy of consideration not only by members of the Church of Jesus Christ of Latter-day Saints, but by all the world. This happened in the temple at Jerusalem, and the Jews questioned the Master, doubting that He was the Son of God. They had not faith that He was, as we believe Him to be, the actual Son of the living God. I often think of this chapter in connection with the Church known as the Church of Jesus Christ of Latter-day Saints, commonly called "Mormon," for I say to all the world that if it can not believe that this is the Church of God—if it can not comprehend that God has spoken again to man, revealing Himself and again establishing upon the earth His work, never to be thrown down nor given to another people—I ask you to believe the works and to judge it from them alone, just as Christ said in His day: "If ye cannot believe me, believe my works." What more just way can there be than that?

When Doctor Widtsoe was speaking this afternoon, and when he was referred to by President McKay as having been born fifty-one years ago in a little town in Norway, I cannot help but think, my friends, that there are others dear to me who were born in that far-off land. My mother was born there. When I speak of her history, and of what she passed through and suffered, I tell the story of hundreds and thousands of others.

When she was a young girl, there happened to be two elders of the Church—and mind you, this was in the early days—visiting

*Synopsis of a discourse delivered at "Deseret," London, July 15th.

Norway. One night they were speaking upon a street corner, and she happened to stop and listen. Being a student of the Bible, and having a religiously inclined nature, she thought how easy it would be to place those two young men aright. She belonged to a church in which she had full confidence, and yet there was something about the two elders that attracted her, and she wanted to save them. She felt that if she could obtain an interview with them she could convince them beyond a shadow of a doubt that they were wrong. That interview was granted, but instead of her convincing them that they were not preaching the Gospel of Jesus Christ, they convinced her that she was wrong.

I have heard that mother of mine recite to me time and time again the agonies through which she passed. She knew what it meant to join the Church; so do you. Not only was she ostracized by all her friends, but she had been the pet of the family, and the father and mother who had given her her life thought she was forever ruined. But she had received a testimony, and no power on earth could make her change her mind.

She left that far-off land, and crossed the ocean, not in a liner, but in a little sailing boat which took over five months to cross. When she landed at New Orleans she had a trackless desert to traverse, which was over one thousand miles wide—that desert which has claimed so many hundreds and thousands of pilgrims seeking religious liberty. She did not have a pullman in which to ride; she walked every step of the way, pulling a hand-cart with what little food she had to keep body and soul together.

You know I have always had a great deal of sympathy for people, not only those outside the Church, but even those young men in the Church who have not received a testimony that there is a living God. I say I have sympathy because I have passed through that period of existence. Speaking to the missionaries here to-day, I want to say that when I first came to England I had not the testimony that this was the Church of God. I told the President of the Church so, I told my mother so, and I would not testify of it until I had that testimony. My mother used to say to me, "My son, I do not know why your prayers are not answered. I have heard you pray for a testimony. God moves in His own way; but as your mother I promise you one thing, and it is this: if you keep yourself unspotted from the sins of the world the time will come, just as sure as you live, when you can testify to the world that God lives, that Jesus is the Christ, and that this is His work."

I lived under the teaching of that mother, and I think sometimes, if it were not wrong, I should worship her. But the testimony came to me; and did it come as I had pictured it must come? I had made up my mind that as Oliver Cowdery had seen the Father and had so testified, nothing short of that would satisfy me by way of a testimony. But, my brothers and sisters, how

often have we seen men with the strongest of testimonies fall by the wayside! The strongest testimony that a man and woman can have of this work is that still small voice that speaks to their souls and becomes an absolute part of them. . . . I shall never forget the first time the president of this mission was absent, and I was sent to a conference. Did a testimony come? Yes. In the way that I had anticipated? No. But it came so strongly, and was followed by the manifestation of my Heavenly Father in such a way that I never in all my life had expected it. So now, when I meet a young man or woman I feel it my duty, whether he or she be in the Church or out of the Church, to say the same words as my mother told me: "Keep yourself unspotted from the sins of the world, seeking God in humble prayer, and the Father will show unto you that which is of Him." What is more blessed than this? I know of nothing in the world.

The greatest gift of God is eternal life, and I am proud of the fact that I belong to a church that worships a God so just that every soul will be saved in some degree of glory in His kingdom, save alone them that crucify the Savior. I know the world thinks that our religion is narrow. Would to God that we had someone powerful enough to make an investigation of these wonderful truths and principles, and compare them with the teachings of the Master and the old apostles of His day, and see that the religion is perfect in every way! . . .

How about the billions of people that have never heard the Gospel? Are they to be condemned? Every one of them is a child of God. Does our Heavenly Father feel to rejoice in the fact that the great majority of the people in the world will go to destruction? It can not be. I can not worship such a Being, neither do I worship such a Being. We are here as God's children, in our second estate. We graduated, if you please, from our first estate as spirits, and we are going to be judged in the life to come by the deeds done in the body. I think no man or woman will ever stand before the bar of judgment and ever claim for a moment that it is unjust. I think the Bible is correct in stating that all the deeds done are counted for or against us. . . .

You ask me what is the matter with the world to-day, why there are these burdens and sorrows. You may ask me whether God loves to see them. I can assure you that He does not. Yet we have been told of them, and it seems to me so plain that a wayfaring man could see. There is recorded in the twenty-fourth chapter of Matthew this picture painted by the Savior Himself:

> And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
>
> And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name saying, I am the Christ: and shall deceive many.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginnings of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Would to God that I had the power, or that any other man had the power to bring back peace to the world! Would that normal conditions existed in the world to-day! But, my brothers and sisters and friends, when you see men carrying the banner of Jesus Christ, calling themselves Christians, standing in the most fashionable pulpits of the world and denouncing many of the teachings of the Master, denying His resurrection, denying His birth, denying His work—building upon the word "Christianity" a new doctrine—what can you expect? Yes, the Savior was right when He said, "Lo, they call, Here is Christ, or there." . . .

Albert J. Beveridge, a Senator of the United States, once addressed a letter to all the leading preachers of America. His questions were: "Do you believe in the personality of God? Do you believe he has power as a living God? Do you believe that Jesus Christ was the only Son of God—not a great man, not a reformer, not a preacher; do you believe that he was crucified and resurrected the third day and that he ascended to heaven?" Have you ever read Beveridge's book? The answers came just as I thought they would come. No one could answer the questions with "Yes" or "No," as the Senator requested. Every answer was an "if" or a "but."

Either God is God of the world, our God and our Father, or there is nothing in religion. Jesus is the Son of God, the only Son of God, or there is nothing in religion. He was crucified, and He rose from the dead, or there is nothing in religion. . . . At a dinner not long ago, I heard a member of the Supreme Court say that what this world most needed was a rebaptism of the Spirit of Jesus Christ. I agree with him. With it we can see peace again in the world; without it I don't know how long it may be before it comes. . . .

Nobody joins the "Mormon" Church because it is an easy Church or an easy religion. It is a religion of sacrifice and ser-

vice. All of you ought to be able, and most of you are able, to give a reason for the hope that is within you. It is not a one-man Church. The President of the Church can not be the Church. We take a little child almost as soon as it leaves the cradle, whether it is a boy or a girl, and it begins to take an interest in the Church, an interest which continues throughout life. The Church is workable and working. God grant that it may be ever so.

I pray that the blessings of the Father may be with all honest souls, wherever they are. I care not what they profess; I care not whether they have actually joined any Church. God bless any man or woman who has an honest and truthful heart! Let me say one thing. You must be pure in heart, you must keep yourselves unspotted from the sins of the world, or you will never remain members of the Church of Jesus Christ of Latter-day Saints. There are no two standards of virtue in our Church: a man is supposed to be as virtuous as a woman. No one can be immoral and remain in the Church.

Don't forget to pray that God may shield you all your life, and never forget to pray for the heathens that they may know the Master, Jesus Christ. I ask this in the name of Jesus Christ. Amen.

(Stenographic report through courtesy of Sister Gertrude Lilian Jones).

FAITH'S CALL TO ACTION.*

Elder George Albert Smith.

We are living in a time when men are running to and fro in the earth, seeking almost everything but the word of God, and surely they are finding what they seek. It would appear that the chief desire of the human family at present is to discover something new. Whether it is uplifting or not, it must be different. They are trying out experiments of every kind, and many of them are reacting on their heads in a very unprofitable way. Our heavenly Father desires His children to be happy. He placed our first parents upon this earth that He had prepared for them and beautified. He told them just what they might do in order to enjoy it, and said that if they would listen to His teachings they would be happy here and would lay the foundation for eternal happiness. From time to time He has repeated and emphasized that counsel through His servants, the prophets. Ever since our first parents were placed in the garden of Eden there has been an evil influence at work that has directed men's minds into selfish channels and inclined them to satisfy their own personal longing regardless of whether or not it would prove profitable to them.

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*Discourse delivered April 7th, 1923, at the Ninety-third annual conference in the Tabernacle, Salt Lake City.

The Lord gave our first parents instructions and told them that they should have faith in God and from then until now those who have had faith in Him have been earning an eternal reward. They have rejoiced in the blessing of a contented mind and have enjoyed peace and happiness that they could have had in no other way.

We are informed that without faith we can not please God. It is the moving cause of all action, and Scripture is replete with evidences of the power of faith. It was Noah's faith that enabled him to build an ark, and as a result of obedience to the commandments of God he and his household were saved, while those who lacked faith were buried in the great flood. It was through faith that Lot and the members of his family were preserved when fire from heaven consumed the cities of Sodom and Gomorrah, and destroyed the inhabitants who had not faith.

When Daniel continued to pray openly to the God of Israel, contrary to a decree which had been prepared purposely by his enemies to destroy him, he was cast into a den of lions and left there all night. He knew his heavenly Father could preserve him and his confidence was unshaken. The next morning the king went early to the pit and found Daniel alive. His faith had rendered the wild beasts harmless and earned for him the devotion of the king. Three Hebrews, Shadrach, Meshach and Abednego, who refused to worship a golden image set up by Nebuchadnezzar, were cast into a fiery furnace heated seven times hotter than usual. They trusted in the living God and their faith was rewarded by the preservation of their lives. By faith, the Prophet Elijah called down fire from heaven to consume his offering, and the king and the people were convinced that the God of Israel was God and that Baal was not. It was by faith that the brother of Jared and his followers retained the language of their fathers during the confusion of tongues at the Tower of Babel, and were brought to this western hemisphere in the first submarine of which we have any record. It was a similar faith that enabled Lehi to bring his family across the sea and plant their feet on this land, choice above all other lands. It was faith that enabled the disciples of Jesus to endure the persecution that overtook them, and in spite of the opposition of the Jews to establish the gospel which the Savior had delivered to them. It was because of faith that Joseph Smith went out into the woods and knelt down to pray. Born of humble parents and reared in a real Christian home, he was imbued with the teachings of the Bible. He believed the promise recorded in the fifth verse of the first chapter of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So in humility he asked which of the churches he should join; and he was told to join none of them. I have no doubt he was greatly astonished to be informed that not any of

them was right. Although but a youth he was told that he would be called upon to perform an important labor if he would live a righteous life. This most remarkable experience was the result of faith, and this youth had the heavens opened to him and he beheld the Father and the Son and listened to their voices. Later he was given additional information and directions which brought about the organization of the Church of Jesus Christ of Latter-day Saints.

(TO BE CONTINUED.)

CHARACTER AND THE SUNDAY SCHOOL.

REV. WILLIAM T. MCELROY.

A REMARKABLE illustration of the value of the work of the Sunday School is found in the recent experience of a home mission worker. On Sunday, he had spoken in a rural church which had a small Sunday School that had been in operation more than half a century. Of the many who had attended during their childhood and then moved away to other parts of the world, one thousand had been traced in one way or another. Of the entire thousand not one had ever been arrested for crime, and many of them were occupying high places in religious, educational, and political life.

The following Tuesday the same worker spoke to the men in a great state reformatory. By an unusual coincidence, one thousand young men—there were no old men in the institution, they being cared for elsewhere—faced him as he spoke. After the service he was invited to look over the chaplain's record. This record showed that of the thousand men who had heard the speaker that day in the great penal institution, only three had ever been regular attendants at Sunday School, and they for only a short time.

Workers in weak Sunday Schools are frequently discouraged over small attendance, apparent lack of interest, and the apparently meager results that are attained. Such workers should clip this record and keep it for ready reference. When we work with God we build better than we know. Paul and Apollos may sow and never see the increase, but God gives it, nevertheless.

Roger W. Babson, the famous statistician, has said: "The religion that we talk about for an hour a week on Sunday is not only the vital force that protects our community, but it is the vital force that makes our communities." This, he adds, is proved by statistics.

The more Sunday Schools . . . we have, the less will we need reformatories and penitentiaries. As one has well put it, "It is better to have a railing around the edge of the cliff than to have an ambulance line in the valley."—Reprinted in *The Juvenile Instructor*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 16, 1923.

EDITORIAL:

"AS A MAN THINKETH."

THERE is a story told by Bishop Patrick of a great master among the Jews who once asked his scholars to tell him what is the best thing in life to desire. One said that there is nothing better than *Contentment*. Another said a *good companion* is the best thing. A third suggested *a good neighbor*; and a fourth suggested the ability *to see things to come*. But at last came Eleazar, who said *a good heart* is better than them all. "True," said the Master, "thou hast comprehended in two words all that the rest have said. For he that hath a good heart, will be both contented and a good companion, and a good neighbor, and easily see what is fit to be done by him."

Many hundreds of years have passed since mankind was first taught the value of treasuring a sincere heart. "As a man thinketh in his heart, so he is," was proclaimed in the days of the wise man who wrote the Book of Proverbs. So also was the divine appeal, "My Son, give me thine heart, and let thine eyes observe my ways." Hillel, whose life ended just a few years after Christ was born, and in whom Judaism found one of its ablest exponents, expressed the thought in these noble words: "*If you are where no men are, show yourself a man.*"

No principle of life was more constantly emphasized by the Great Teacher than the necessity of right thinking. To Him, the man was not what he appeared to be outwardly, nor what he professed to be by his words: what the man *thought* determined in all cases what the man was. "No teacher emphasized more strongly than he the truth that 'as a man thinketh in his heart, so he is.' With him the deadly sins were, not neglect of the ritual, nor even crimes punishable by the laws of all civilized nations, but wrong ideas, motives, and feelings."

His teachings regarding man's duty to himself as well as man's duty to his neighbor, are pervaded with the truth that thought in all cases determines the man's right to happiness or his condemnation for sin. Concerning Christ's lofty teachings in this regard, Charles Kent comments as follows: "Modern physiology, psychology, and criminology signally confirm the practical wisdom of his teaching. Evil passions destroy a man's physical vigor

and efficiency. They pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they be banished, and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts. 'A good tree bears good fruit, an evil tree, evil fruit,' lies at the foundation of Jesus' ethical teachings."

In a revelation to the Prophet Joseph Smith the Lord emphasized adherence to this principle as being the first duty of the Twelve in going forth to preach the Gospel of Jesus Christ. "But purify your hearts before me, *and then go ye into all the world, and preach my gospel unto every creature who has not received it.*"

Only they whose hearts are sincere, and whose thoughts are high and noble can influence others to seek to attain these high ideals.

Fundamental doctrine this, and glorious! Applicable to-day as it was when Solomon first wrote it, or when the great minds before his day first conceived it. Contentment, complacency, peace—all that makes life worth living—have their source in the mind of the individual. From the same source spring unrest, turbulency, misery—everything that leads to dissolution and death. It's a life lesson too seldom considered. People are influenced and moved to action more by what they think other people think than by what they think themselves. Too many arrogate to themselves the thought that sin may be indulged in with impunity so long as it is not "found out." They presume that dishonest acts may be committed if kept hidden. Boys stealthily hide behind barns and bushes to smoke, and blindly think it is alright if they manage not to be caught. Even some Elders have been known to withdraw from their companions' society to indulge in secret in impropriety not in keeping with the missionary spirit.

Whether found out or not all such pay the penalty of sin and of indiscretion. The intent that precedes the act leaves its indelible impression upon the character. And though the culprit might offer a balm to his conscience by saying, "Rip Van Winkle-like," as William James puts it, that he will not count "this one," yet, deep down in the nerve tissue it is counted just the same, and the marks in his character will stand against him in the day of judgment. No one can hide from his thoughts nor escape from their inevitable consequences.

In view of the responsibility of leadership that every Elder carries in the Church of Christ, and in the world, it is well for him to pause frequently and to take stock of himself to ascertain

"what he is thinking about when he doesn't have to think," for "what he thinketh in his heart so he is," and "what you are," as Emerson says, "thunders so loud in my ears, I cannot hear what you say."

D. O. M.

MISSIONARY LIFE IN TONGA.

THERE is a successful mission in a tiny group of isles lost in the middle of the Pacific. Elder Clermont Oborn, a sincere and earnest worker, was conference president, and was living at Haapai at the beginning of last year. He was stricken with pneumonia and was called to the other side while active in his missionary labors, and his death came as a severe blow to all those who knew and loved him. The last letter he wrote to his home arrived there after his family had received news of his death. Its contents give an insight into missionary life in the Tongan islands.

In this letter, Elder Oborn speaks of a trip he, as conference president, made with another elder and three members of the native Priesthood around the several islands, visiting friends and making the acquaintance of peoples who had seen few white persons, and who had never seen an elder of the Church. The size of one of the smallest of the islands can be guessed through one incidental sentence in his letter: "Well, we stayed, and in service that night we had the attendance of all fifteen inhabitants."

Parts of this interesting letter follow:

"It took some scolding, coaxing, and pleading to get a suitable boat that we might go in, but finally, on the 17th of the month, while I had gone over to the reef to the island of Foa, several of the men went over to an adjoining island and got the use of a nice little one-mast boat, of a twenty-foot type. . . .

"We . . . hoisted anchor and set sail bright and early on the morning of the eighteenth, . . . expecting when we arrived in Uiha an hour or so later (as notice had already been sent) to solicit the help of one of our saints there as captain of the boat, all of us being ignorant of the southern portion of the group."

The man whose help they had solicited made so many excuses that they decided to go without him rather than take him against his will. So the letter continues:

"We sailed in high spirits, the five of us, with none knowing any more about the group than another. It is a well-known fact in Tonga that sailing amongst the Haapi Reefs is a dangerous thing, even with all the learning of experienced sea captains. We had told the Lord that everything was in His hands, because of His being the only one in command, and believe me we felt our dependency after getting out into the open raging sea in that little shell-like thing, and as we were tossed to and fro we felt that

surely an all-powerful Hand was watching over us. We landed safely in Nunuke about 1 p.m., and after spending a little time, finally secured the use of the government house and held a meeting with a large attendance. This island for the last thirty years has had 'Mormon' elders passing through it, giving the people the principles of the Gospel. There seem to be at the present time many who want to hear the Gospel, and I think fruits would soon come if a school and the church were to be set up on the island. . . .

"We hoisted sail again on the following morning, and after saying good-bye to our newly-made acquaintances and taking with us a boy from Nunuke who had asked permission to go with us so that he could see several of the other islands, we sailed, all feeling well, and as the four o'clock on this day came around we were on the little island of Mago, with its something like twenty resident inhabitants. It is entirely surrounded by reefs, except for a little opening in one side of about ten feet in breadth, which we entered successfully; we made straight for the Bule Kolo, or Mayor, and presented him with our kava (this being our sign of esteem unto him), which he accepted with all due thanks. After a right chatty conversation with him, we approached him about the government house, and it was turned over to us without any words at all, and after we had informed all the village of the proceedings, we held a nice little meeting at seven o'clock, with all the village included. The whole island itself wouldn't cover more than sixty acres, and a person would wonder sometimes how it has stood up under the beating of the ocean all these many centuries. I imagine if an earthquake should hit it, one would wonder immediately whether he would be shaken off or not.

"There is a small mountain in the center which I climbed, and it gave me a good view of the ocean as it beat in tremendous waves from all sides. I could see also the surrounding reefs that protruded above the surface in places.

"It is of course understood that there is no fresh water on these islands. Wells are dug down to the sea level, and a brackish-tasting water is used for watering animals, but the rain water is highly cherished for drinking purposes, washing, and such. The first thing we saw when the little island of Tonifua was neared was the cement water tank built on a rise of some thirty feet. I stands in the center of the town, the water being drawn through a tap at the bottom of the hill. The inhabitants of this island have their own little peculiarities, as a hermit does when he is shut off from the world for a number of years. . . .

"We held a splendid cottage meeting with every inhabitant of the island hearing the sermons preached. They also treated us well, as the next morning when we arose and prepared to go, considerable wind having arisen, and the native men of the company being somewhat frightened of the sea, five strong young

men took us out to the open sea and clear of all rocks. Then they returned to shore in a small row-boat.

"We next made for the Bua island, a voyage of some six hours, the wind being brisk, and landed safely, the tide being full in. Had it not been we likely should have been inconvenienced, for we did not know the passage and sailed right in over the reef. It seemed on landing that we were the first white people to visit the place, for as we walked along carrying our grips, the women folks sat or stood in the doorway shouting from one house to another, and it seemed that before many minutes had passed, every one must know we were there. . . .

"We again lay down that night on the boards with our Bibles for pillows—a thing that was becoming quite common. . . .

"Just before we went to the sea-shore to board our small craft, we were again kindly favored in getting outside the reefs, as two small boys rode with us for quite a way, and then as we cleared the last reef they jumped overboard and swam ashore. . . .

"We asked for instructions from them on just which course to take in order to reach 'Kotu,' the island that lies farthest west in the group. We started out with the instructions well in mind, but either because we did not follow them exactly or because they were wrong, we nearly had an accident, for as we neared the long reefs that stretched between that island and Matuku the waves were breaking high. We, thinking that we were at the right point, pushed right on over them, and as one wave broke just in ahead of us the other one followed right along in back, and before we had gone far our boat scraped the bottom; as the swell came from behind breaking on deck we thought for a minute we were gone. This threw us ahead with considerable speed. We swung the mast around to the other side of the boat, the sail was caught by a gust of wind, and with a quick turn of the rudder we were again in deep water and safe. When the wave broke on deck I was sitting at the rear holding the main sail, and was soaked to the skin. My raincoat was washed from under me, but was caught before getting overboard. These things make the work spicy, and it was with cheer that we welcomed the sight of the shore.

"We were taken again at the island to the big people of consequence, and were given a formal welcome. After said proceedings were completed I took a walk around to the sunny side of the island and dried my clothes out, although after they were dry the salt water in them surely made them miserable to wear. The island is one of the smallest in the group, one portion being raised a little higher than the other, and being used entirely for planting purposes. There is absolutely no spare space, for every inch is used in order to keep its inhabitants alive."

Elder Oborn then tells of a spirited meeting, and of his trying to sleep in the hall that night in spite of the mosquitos, which finally chased him away. He continues:

"Two of the men stayed where they were, building a smudge fire at the door, but it was of no avail, and by morning they were a solid mass of bites. In the morning before leaving we walked around and visited an old woman of some eighty years, who has only just recently returned to that island, having stayed on a neighboring one known as 'Tofua,' which is volcanic, and has been extinct only in these last few months. The island is at present infested with wild pigs, although it is used for gardening by some near-by inhabitants. We listened to some of her weird tales, which I imagine would make the modern Tongan shiver as he is coming more into civilization and better ways.

"It happened to be our luck to be on one of these islands which have the real Tongan ways unmixed with those of the white man's, when there was held one of the most peculiar funeral services one has ever seen. There are three memorial days in a Tongan's life: the day of his birth a feast is generally held; his marriage is celebrated; and the day he dies every one cries, but the next day following he is indeed feasted—for the latter is what we witnessed. This little island will never leave my memory no matter how big the things of the future may loom.

"We left the island in good spirits and many hearty handclasps, and under the lead of two young men in their boat we made for 'Matuku,' a distance of three or four miles. The landing place at Matuku is with difficulty approached, and after one is between the under surface and treacherous rocks the boat must be anchored some distance from shore, and land reached by some other means. The waves are also quite heavy, and at times landing can not be made at all. At this particular time we anchored our boat, and seeing a small 'ponpon,' or native canoe, on shore, we called out that it might be brought to us. The plea was a little slow in being answered, but before long a man started paddling towards us, and as he neared we knew him to be one of our good friends of Pagai who was on the island on a visit. Elder Hansen was the first to go ashore in the small boat, landing all right. I went next with our bag, and a native brother followed, with all three of us landing safely and dryly. But when the next boat-load was coming ashore one too many baskets of wheat and yams and such was thrown on, and down went the end of the little boat, with all the baggage getting wet. Both men were good swimmers, so that though heavily laden, the little boat was pushed ashore with the two men swimming. The next and last man was one of about two hundred and twenty pounds. A little ten-year-old girl was sent out in a small canoe to bring him in. As she brought her canoe to the side of the boat, the big fellow stepped down into one end and up went the other one, both man and girl having to swim for it. It was 'real clever' how this boat was handled on the crest of the waves and ridden into shore. One chews his heart a time or two while this action is in progress."

Some successful meetings on this island ended the trip, and Elder Oborn and his companions returned to the conference home. The conclusion to the letter mentions the school-teaching done by the elders in the islands:

"We started school again a couple of weeks ago, and are going fine. I am teaching sight-singing from the books Ernest sent me, and have almost completed the anthem, 'O Come Let Us Sing, Let Us Sing Unto The Lord,' and I haven't an organ, a piano, nor even a pitch-pipe to help me. I think, though, that the Lord answers prayers."

FROM THE MISSION FIELD.

Appointments.—Elder Percy Whetton has been appointed clerk of the Leeds conference to succeed Elder Karl W. Collett, transferred to labor in the London conference. Elder Whetton formerly labored in the Nottingham conference.

Priesthood Meeting.—Saturday, the 28th ult., the Birmingham conference held a well-attended Priesthood meeting in the Handsworth chapel, Birmingham. President Francis R. Kirkham was in charge. Handsworth, Kidderminster, Coventry, and Northampton branches were reported by their respective presidents, and the meeting was addressed by President Kirkham and Elder Edward W. Southwick.

Memorial Service.—A special memorial service was held Sunday evening, the 29th ult., in the Dublin branch meeting room, in memory of Sister Nellie Youkstetter, of Huntington Park, California, formerly of the Dublin branch, of which she was organist. The speakers were: Elders Vernon W. Maughan and Harold B. Crompton, Bishop Baker of California, Brother Charles Horlacher, and President Benjamin R. Birchall, who presided. Many regrets were expressed at the passing away of Sister Youkstetter.

Change in Branch Organizations.—Sunday, the 29th ult., Elder W. Scott Day was sustained as presiding elder of the Halifax branch of the Leeds conference, to succeed Elder Grant Y. Anderson, who has been transferred to preside over the Welsh conference.

Sunday, the 29th ult., Brother Simeon Stead was appointed and sustained as president of the Pudsey branch of the Leeds conference, to succeed Elder Lester W. Fry, who has been appointed to preside over the Bradford branch of the Leeds conference.

Meetings of Traveling Elders.—Saturday, the 28th ult., the travel-

ing elders and lady missionary, Sister Elizabeth K. Poulsen, of the Leeds conference with the local Priesthood, all met in their regular Priesthood meeting at Clayton. Valuable instruction and counsel with regard to the work was given by President Guy A. Poulsen. The reports from the various fields showed that a great deal of good was being done.

Saturday, the 28th ult., the regular monthly Priesthood meeting of the elders of the Norwich conference was held at 38 Barn Road, Norwich, with President Peter Tolboe presiding and conducting. All the elders of the conference were present and gave satisfactory and encouraging reports of their month's labors.

Monday, the 30th ult., the traveling elders of the Birmingham conference convened in a regular monthly meeting at Handsworth, Birmingham. All the elders reported success in their labors and Conference President Francis R. Kirkham, who was in charge, concluded with encouraging and instructive remarks.

Branch Conferences.—On Sunday, the 29th ult., a branch conference was held at Clayton, Leeds conference. Very encouraging reports were given by all of the organizations. The first service which was held in the afternoon was conducted under the direction of the Conference President by the Sunday-school officers of the Clayton branch. Several interesting and educating items were rendered by the Sunday-school children. President Guy A. Poulsen presided and conducted the evening service. The speakers were Elders Clifford Cook and Percy Whetton, and President Guy A. Poulsen. Several new investigators were present.

Sunday, the 29th ult., a branch conference was held at the Latter-day Saints' chapel at Pitsmoor, Sheffield, with Conference President Clarence L. Giles presiding and Branch President Oliver Shaw conducting. There were in attendance Elder Dean W. Bench of the Scottish conference and the following elders of the Sheffield conference: Elders Fielding K. Smith, Ernest K. Freckleton, G. Kimball Mellor, F. Peter Jones, Hiram Sutcliffe and Scott S. McCune. Three sessions were held. In the afternoon session the Sunday-school children explained the Articles of Faith in a commendable manner. Musical numbers during the day were given by the Bee Hive girls and Sister Hilda Shaw. At the evening meeting Brother Oliver Shaw was released as President of the Sheffield branch and Brother George H. Bailey was sustained and set apart to succeed him, with Brother James R. Bargh and Harry Smith as first and second counselors. Brother Abraham Harrison was chosen clerk of the branch.

Socials.—A very enjoyable social was held by the Relief Society of the Shildon branch, Newcastle conference, Tuesday, the 17th ult., in honor of Sister Ethel Crago, who has since sailed for Brazil.

A splendid program was rendered, and games were played by the many saints and friends present. Delicious refreshments were provided and served by the sisters. The Relief Society presented Sister Crago with a beautiful handbag as a token of respect and appreciation for the splendid work she had performed in the branch. Conference President Ezra T. Benson and Elders John M. Jones and John B. Fowers were among those present.

A farewell social was held in the Westfield hall, Gateshead (Newcastle conference), Wednesday, the 18th ult., in honor of Sisters Agnes Jefferson and Isabella Hutchinson, who have since left for America. A well-rendered program, with games and refreshments, made the evening enjoyable. Both sisters were presented with appropriate tokens of appreciation by the branch.

A delightful social was held by the saints of the Darlington branch, Newcastle conference, Saturday the 21st ult. A very entertaining program was rendered, games were played, and refreshments were served.

Pioneer Day was celebrated successfully by the Manchester conference on Saturday, the 21st ult. An appropriate open-air meeting was first held in Heaton Park; then the afternoon was employed in enjoyable games and contests. Refreshments were served. Brother B. Norman was at the head of the sports committee, and Elder William Blackburn was the speaker of the meeting.

The Leicester branch Sunday-school held a very successful char-a-banc outing Saturday, the 21st ult., to Nau Panton, where the afternoon was spent in sports for both old and young. Refreshments were served to fifty-eight persons.

On Monday evening, July 23rd, a successful farewell social was held at 13a, St. Benedicts Street, Norwich, in honor of Sister Nellie Elvin and Sister Gladys Burrell. A very pleasant evening was spent in music and games, and each of the departing Sisters was presented with a handsome handbag as a remembrance from the branch.

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